18: Kakyo--63 E-2 (no date) 1899 Formosan Aborigines
116, 121

In May, 1898, a learned society with the name Banjokenkyukwai ("Society for the Investigation of Savages") was founded in Tamsui, on Formosa. Its task is to investigate thoroughly the life of the savage and half-savage tribes of Formosa, their physical peculiarities, their language, their customs and religion, the geography of the regions they inhabit, etc., and to make the results of these investigations, as far as possible, available for practical use. At the same time the wild tribes of other countries are to be drawn into the circle of comparative study. The society to which the Japanese Government has granted its support, and at whose disposal it also places the official material available, tries to accomplish its task by journeys of its members into the interior, and by lectures and publication of every kind. Recently a member of the Banjokenkyukwai, the Japanese Ino Kakyo, has published several longer articles dealing with the savages of Formosa, one of which has kindly been placed at the disposition of this periodical in a German translation.

18: Kakyo--64 E-2 (no date) 1899 Formosan Aborigines
116, 101

When the question is raised whether the aboriginal inhabitants living in the mountains of Central Formosa and on the eastern and western plains, in scattered groups, and called Dojin by the Chinese, are the descendants of one ethnic family or of several, we do indeed find that the Chinese for a long time past have distinguished Seiban and Jukuban; but this grouping is political, being a distinction between independent and subject tribes, and does not signify a difference of origin.

To determine this origin, one must not limit oneself to treating the origin of the Formosa savage alone. All the tribes and peoples living in the less immediate surroundings of the island must be examined, their distinctive features recorded and the common points of accord investigated. But we will postpone these considerations for a later occasion and limit ourselves today to throwing some light on the peculiarities of bodily structure, the customs and the intelligence of the savages living on Formosa and, on this basis, undertake their grouping. When we seek, in this way, the features common to all and, on the other hand, examine the special features of individual groups, a division into tribes and families does not prove difficult. Although this does not prove that they had a common origin, the division I have made may nevertheless correspond to the facts.

18: Kakyo--64-65 E-2 (no date) 1899 Formosan Aborigines
116, 101, 174

If we start with the assumption that the Formosa savages do not all descend from the same ancestors, that they have not all resided in the same place, that they also have branched off at different times and have changed their places of residence, that in the course of time they have then mixed with each other and, in separate groups, have adopted the same customs and usages, and that as a result new [65] tribes have been formed, then it would appear that to investigate the features common to all and to trace the origin of the individual tribes is the best ground work for an investigation of a possible common origin.

If one proceeds according to these principles, one arrives at a division into four main groups with eight tribes, and 24 subsidiary divisions. To make this clearer I append a table.

First Group: Altdaiyar

First Tribe: Altdaiyar

First Division Tagare Aldaiyar

Second Division Daiya Aldaiyar

Second Group:
Nakuijo

First Tribe: Vonum (Nuwannwan)

First Division Matsuwa Vonum

Second " Rakubishan Vonum
Third " Sekukun

Second Tribe: Tsono

First Division Tsono Omiya

Second Division Tsono Oiye

Third Group: Kadas

First Tribe: Tsalisen

Second " : Paiwan

First Division Palisalisao

Second " Tepomaku

Third " Pakulkal

Third Tribe; Puguma

Fourth Group: Tanas

First Tribe: Amis

First Division Kawanan Amis

SecondDivision Kaele Amis

Second Tribe: Behpo

First Division Tatsuo

Second Division Shiraiya

Third Division Roa

Fourth " Pazchhe

[66] Fifth " Hinapabosa

Sixth " Taokasu

Seventh Division Ketaganan

Eighth " Kubawaran

Ninth " Amtonra

All these names are those applied to the individual tribes, etc., by themselves in part, and in part by others. The terms have in part a direct, and in part an indirect significance. "

18: Kakyo--67 E-2 (no date) 1899 Formosan Aborigines
116, 802

The Formosa savages have numerals up to 1, 000 or even 10, 000. (The question if they actually employ these terms does not belong here.)

18: Kakyo--67 [2] E-2 (no date) 1899 Formosan Aborigines
116, 177, 415

They are familiar with the use of iron and earthenware vessels (which they have received, however, from the Chinese).

18: Kakyo--67 [3] E-2 (no date) 1899 Formosan Aborigines
116, 372

They strike fire from stone.

18: Kakyo--67 [4] E-2 (no date) 1899 Formosan Aborigines
116, 281, 286

The Formosan aborigines weave their own materials and prepare leather.

18: Kakyo--67 [5] E-2 (no date) 1899 Formosan Aborigines
116, 291

They cover the pudenda (with but few exceptions); this is observed particularly rigorously in the case of women.

18: Kakyo--67 [6] E-2 (no date) 1899 Formosan Aborigines
116, 341, 361

The Formosan aborigines have fixed residences....
They use stone and wood for building houses.

18: Kakyo--68 E-2 (no date) 1899 Formosan Aborigines
116, 177, 241

The Formosan aborigines are familiar with agriculture....
In cultivating the fields they no longer use implements of stone or horn, but iron implements.

18: Kakyo--68 [2] E-2 (no date) 1899 Formosan Aborigines
116, 177, 411

They no longer shoot exclusively with bows and arrows, but already know the use of firearms.

18: Kakyo--68 [3] E-2 (no date) 1899 Formosan Aborigines
116, 241

For two reasons in particular the economic development of uncivilized peoples is generally slowed down:

1. because of firmly rooted superstition.
2. because of the unfavorable nature of the soil.

...The Ainus have the superstition that manuring the soil arouses the anger of the earth gods. Fortunately the Formosa savages do not share this superstition; they believe that they owe the fruits of the soil to the favor of the spirits of their ancestors. Their failure to use manure is due, not to superstition, but to custom.

As for the nature of the soil, in the districts inhabited by the savages it is particularly poor for agricultural uses owing to the steepness of the mountains and the stoniness of the ground; in addition, the savages have only the most primitive tools, do not use manure and do not hoe the weeds. So the results of their labors are so scanty that they cannot even nourish themselves.

18: Kakyo--69 E-2 (no date) 1899 Formosan Aborigines
116, 531

Their artistic sense is revealed in wood carvings as well as in weaving and the preparation of clothes. In general the effort can be observed to arrange geometrical figures symmetrically in parallels, and less often not in parallels, or they favor the representation of animal figures or otherwise, but always in symmetrical forms. The colors they favor are red, white, black, blue, yellow and others.

18: Kakyo--69 [2] E-2 (no date) 1899 Formosan Aborigines
116, 582, 595

With regard to marriage, the following general principles may be found among the Formosan aborigines apart from some insignificant variations:

a) there is a definite way of concluding marriages;
b) a marriage once concluded binds the spouses for life;
c) the woman who is the wife of one man may not at the same time marry another;
d) marriage between close relatives is not allowed;
e) there is strict monogamy.

18: Kakyo--70 E-2 (no date) 1899 Formosan Aborigines
116, 562, 577

The distinction between the man's profession and the woman's is sharply drawn, particularly in the case of married couples. Any action that conflicts with this principle is looked on as an offence.

18: Kakyo--70 [2] E-2 (no date) 1899 Formosan Aborigines
116, 593, 765

Within the family peace and harmony reign. Even when the parents live together with their children and other relatives, there is no friction. When one member of a Formosan aborigine family dies, he is lamented by the family and solemnly buried, and for a certain length of time no one leaves the house.

18: Kakyo--70 [3] E-2 (no date) 1899 Formosan Aborigines
116, 888, 858

Age is respected and the young are loved, particularly among the Amis tribe, where disrespect towards the old is looked on as a crime.

18: Kakyo--70 [4] E-2 (no date) 1899 Formosan Aborigines
116, 593, 627, 858

Love between parents and children among the Formosan savages is based above all on the principle that rules in general the relations between young and old; to this is added parental love, which created a strong bond between parents and children. Although, among savages, the ethical love of children is not prominent as compared with natural love, nevertheless the parents love and care for their children, while the children look on it as their sacred duty, if father or mother is killed, for example, to take revenge. This is enough to show that the ethical love of children is being developed.

18: Kakyo--70 [5] E-2 (no date) 1899 Formosan Aborigines
116, 671

In general, the criterion for the crime concept among Formosan savages is the following:

a) They treat as crimes all actions that must be looked on as such according to tradition and custom.

b) But to constitute a crime, the action nevertheless must conflict with the moral notions shared by everyone among them.

The principles adopted with regard to a crime are as follows:

1. The crime must be punished.
2. In some circumstances, the punishment can be transformed into retribution.

18: Kakyo--70 [6] E-2 No date) 1899 Formosan Aborigines
116, 692

Justice is enforced by the chief among Formosan aborigines.

The following may be said about the methods of punishment:

1. There is no fixed penal code. The punishment is determined according to the circumstances of the case.

2. The degree of punishment is fixed by tradition and custom, and the punishment should not exceed these limits.

18: Kakyo--71 [2] E-2 (no date) 1899 Formosan Aborigines
116, 775, 828

1. The natives of Formosa are able to distinguish between sleep and death.
2. They believe that death destroys only the body, but that the soul is immortal.
3. They believe that a dream is the appearance of the soul of a dead person.
4. They believe that the soul leads a happy existence in a definite place.
5. They look on the spirits of the dead as a kind of "evil powers."

18: Kakyo--71 [3] E-2 (no date) 1899 Formosan Aborigines
116, 775, 769

The distress and the happiness, the fortune and misfortune of all men are attributed by the Formosan aborigines to the influence of these devilish forces. [MC: i. e., spirits of the dead.].

To attain happiness and ward off misfortune, they honor the spirits of their ancestors. This enables us to recognize that the Formosa natives are already on the way to developing a cult of their ancestors.

18: Kakyo--73 E-2 (no date) 1899 Formosan Aborigines
116, 101, 161, 177

The Pepohan of Formosa are dying out. The Besha, who live in the plains of Polisia, in a district cut off by natural boundaries, numbered 120 fifty-one years ago, according to the account of a Chinese official. Gradually their community dissolved, and at the present time only 11 Besha are living, scattered among various tribes.

The Matoska savages living in the surroundings of Kagi, in whose district the Dutch formerly had set up a school, at the time of the Tei dynasty formed one of the largest native communities of Formosa. According to an original document of 1639 they numbered 3,000. But since they have lived together with the Chinese, their number has been sinking steadily. According to their traditions, they numbered between 800 and 1,000 one hundred years ago. Now only 200 of them are known.